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Teutons, cannot now be maintained. Another interesting fact is the diversity of the primitive Teutons within a certain sort of unity. The author considers that the relations of the northern Teutons with the Finns are of far greater significance than the parallels between the Teutons and Balto-Slavs, which are "doubtful in character and unimportant." Norsemen and Finns, *e. g.* found a common ground in magic and "witchcraft." The idea of a feeling of national unity among the Teutons having been created by the Roman contest with some of the tribes and peoples does not commend itself to the author. The propagandism of the new faith went on in Teutonic lands without strenuous resistance on the part of the pagans, — there was "little of heathen fanaticism or of true Christian heroism." The historical and mythical elements of the heroic saga are Teutonic. The theology involved in their rites and ceremonies was the only one the Teutonic peoples had, — according to the author, they "evolved no theories concerning the nature of their gods." As compared with elves, "the giants maintain a less constant intercourse with mankind, and are to a lesser extent objects of worship." In Norse mythology alone are "cosmogonical and eschatological views systematically developed." The ancient Teutons "had no religious calendar, any more than they had an organized priesthood or a fixed ritual," though they did certainly have "stated times for coming together and for sacrificing." The heathen gods are, however, remembered in the names of the days of the week, in spite of efforts, in Christian times, to dislodge them. The distinction between *wundern* and *zaubern*, which Grimm maintained, is not to be attributed to Teutonic paganism, as he thought. Nor did the Teutons ever possess "systematized oneiromancy." Altogether the primitive Teutons were neither savages nor civilized peoples, but rather "barbarians," and their gifts of kings, priests, prophets, and poets, who have been dominant influences in the religious thought of the world, came after the influence of Christianity has made itself felt among them. Such are some of the leading ideas of a really valuable book, which is, however, itself a little too modernly Teutonic.

*Alexander F. Chamberlain.*

SKILDRINGAR UR PUEBLOFOLKENS KONSTLIF AF YRJO HIRN. Med 6 Plansch och 4 Illustrationer i Texten. Helsingfors, 1901. Pp. 124.

The five chapters of this general discussion of the art life of the Pueblos Indians treat of architecture, ceramics, religion and philosophy, religious arts, Moki snake dance, etc. A list of works referred to occupies pages 117-122, the perusal of which shows that the author has acquainted himself with the best literature of the subject, which he uses to good advantage. Professor Hirn's later views on art has been noticed in this Journal (vol. xiv. p. 143).

*A. F. C.*